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THE

# JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY.)

## An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

*George Q. Cannon, Editor.*

No. 21.

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# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XIV.

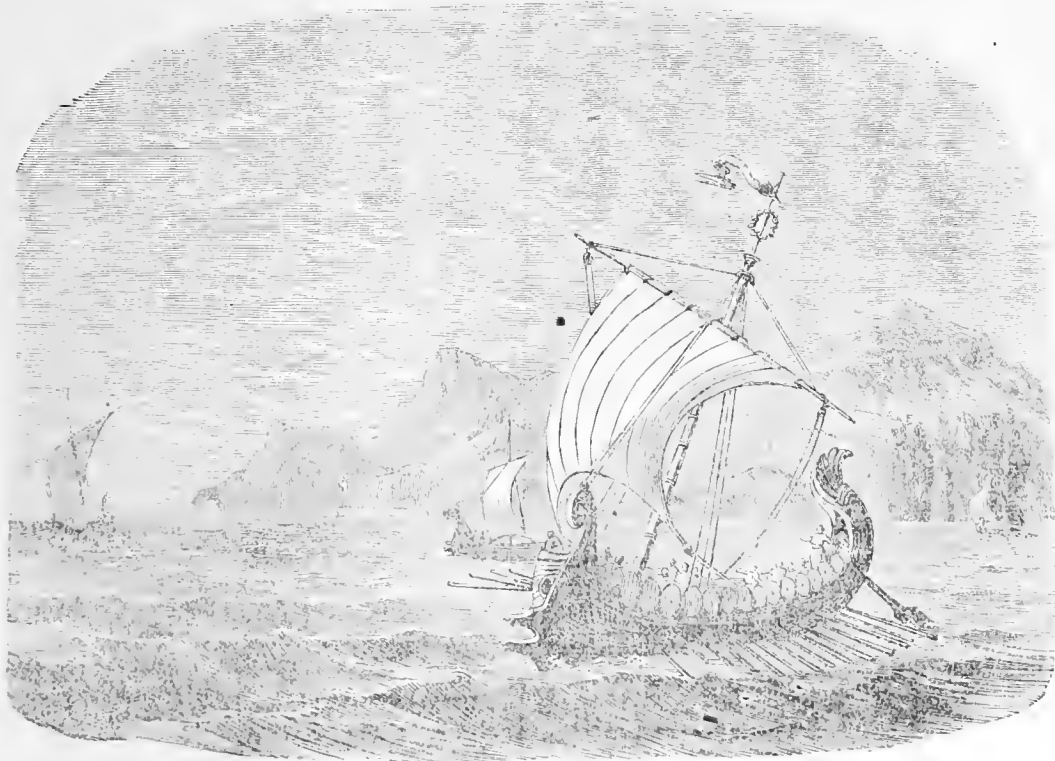
SALT LAKE CITY, NOVEMBER 1, 1879.

NO. 21.

## SAILING UNDER CYPRUS.

Of all the writings of the early Apostles given to us in the New Testament none are so voluminous as that of Paul. His history, too, is given in greater detail and is more replete with exciting incidents than is that of any other. Then the vein of romance which runs through his history, from his miraculous conversion to his martyrdom, makes the account of his experience, as recorded in the Acts of the Apostles, and as

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness,



alluded to by him in his own writings, unusually fascinating to read.

The touching pathos with which he occasionally referred to his conversion and especially to the suffering and persecution which he endured for the gospel's sake, adds to the interest that centers about Paul's life. What a remarkable record of suffering is that given in his Epistle to the Corinthians:

in watching often, in hunger and thirst, in fastings often, in cold and nakedness."

The fearless spirit of Paul, coupled with his respect for the laws of God, at once commands our admiration. This is exemplified in his retort to the hypocritical Jewish high priest, Ananias, who gave orders for Paul to be smitten on the mouth when he was endeavoring to clear himself of certain false accusations.

Paul said, "God will smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

But immediately, on learning from those who stood near that Ananias was a high priest, he acknowledged his error in disobeying the command of God: "Thou shalt not speak evil of the ruler of thy people."

Most of our readers are probably familiar with Paul's eloquent defense before Festus and King Agrippa, and the fact of his appealing his case to Caesar, the Roman emperor.

After this Paul with a number of other prisoners was shipped to Rome. Our picture illustrates a scene in this most eventful voyage. The sacred record says, "we sailed under Cyprus because the winds were contrary." This is what the artist has aimed at picturing. Cyprus is a small island situated in the Mediterranean. Mention is made of this island previously in Paul's experience. It was the native place of Barnabas, his early companion in the ministry, and the scene of the first great manifestation of the power of God which attended them. It was here that they were opposed by the sorcerer, Elymas, when Paul said to him: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some one to lead him by the hand."

It seems to have been in the fall of the year when Paul and his fellow prisoners sailed under Cyprus, and, foreseeing the danger of such a long voyage at that season, he tried to persuade the officer in charge of the ship to winter at Crete, another island in the Mediterranean. This the officer refused to do, and as a consequence the vessel was wrecked, as Paul had predicted that it would be. However, Paul had promised the men that they should all be saved, and they were, some swimming ashore and others landing upon pieces of the wreck. They landed among barbarians, but were treated with kindness, and soon an incident occurred which convinced the natives of the power which accompanied Paul. When a fire had been kindled by which the mariners hoped to warm themselves and dry their clothing, Paul gathered a bundle of sticks and put upon it; but he had scarcely done so when a viper, which he had probably picked up with the sticks without noticing it, seized him by the hand. Paul, probably thinking of the promise of the Savior to His apostles, that they should "take up serpents" and should not be hurt, took no concern about it, but merely shook it from his hand, and the barbarians, seeing that he did not drop dead nor even swell up, concluded that he was a god. Paul afterwards "laid his hands on" and healed the chief man of the island and others also who were sick, and thus did great good, and made many friends, so that when he resumed his journey, after a stay of three months, he left with great honors and was furnished with everything necessary for the voyage.

Paul's subsequent history may be briefly told. He remained two years in Rome, written great deal to the churches in different parts, then travelled considerably and finally returned to Rome, where it is said he was first imprisoned and then executed by being beheaded.

## REFLECTIONS ON THE COMMANDMENTS.

BY A. JONES.

"Thou shalt have no other Gods before me."

IT is generally admitted that the decalogue contains the foundation of human law. While that may be true, the voice from Mount Sinai proclaimed laws that are unnoticed by human legislation, and in this first command exists that peculiarity which places it beyond the reach of human jurisprudence, showing the weakness of human law, when contrasted with the code given by the Lord for His children to observe. For while we impose a penalty for the desecration of the Lord's day and of His Holy name, we, in our weakness, do not pursue this subject farther, therefore our statutes are silent upon this the first command. The best constitution ever framed by mankind leaves us free to worship as we please, or, in other words, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and, considering the position of the world to-day, it is the best, possibly, that can be done in law making.

The first command was given to the children of Israel in the days of their extreme ignorance and gross degradation, induced by the long and dark days of their slavery in Egypt. The casual observer would suppose that the Lord saw the necessity of such a law to a people who had become so degraded, but to suppose that it has any application in this the enlightened nineteenth century to many minds is preposterous. Where, with the high civilization and advanced science of the day, men have so far distanced this idea as to proclaim that there is no God. And this is not to be wondered at, when the written creeds, mix things up in such a confused state that the bold minds of this age fail to comprehend by the powers of reason, how a Deity without body, parts or passions can exist.

The fact that we, as fallen humanity, have lost our knowledge of the great first cause of our being, is not so very marvelous when we consider that the great majority of men are not even acquainted with the history of their great-grand-father's father—his name, position, station in society, etc.

Here the student may turn his attention very profitably to the Doctrine and Covenants, where we read the genealogy of the Father.

The language of His law, "no other Gods before me," leads to reflections such as are embodied in the language of Paul: "There are Lords many and Gods many, but to us there is but one God," or, in the language quoted by the Savior, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

These remarks presuppose the reader to be a believer in the existence of a God, one who in his reflections may be led to recall the days of innocent childhood and the conceptions he then entertained of the character of his heavenly Father. Let those childish but pure thoughts be intensified a thousand times, removing the idea of death and sin from this our earth, and our conceptions of that Father's surroundings, would enable us to see the force and beauty of the words of the Psalmist David, "Thine, O Lord, is the greatness, and the power, and the glory and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom O Lord, and thou art exalted as head above all."

What Goldsmith wrote as a criticism on the French people, may be safely considered one of the laws of happiness.

They please are pleased, they love to be together.  
The sweetest bliss to man is that to see his

THE common house fly is said, in respect to size, to occupy the intermediate position between the smallest known and the largest known animal. The fly is as many times larger than the smallest ant as the elephant is larger than the fly.

A DIALOGUE,

*Between Father and Son.*

SON.—Father, what is baptism for?

FATHER.—The baptism of water is for the remission of sins.

S.—How can baptism remit sins?

F.—Baptism, of itself, does not remit sins. A man might be baptized a thousand times and yet not have his sins remitted.

S.—How is that?

F.—Certain things are required in connection with baptism to make it effectual.

S.—What things are those?

F.—In the first place, a candidate for baptism should believe on the Lord Jesus Christ, the Redeemer of the world. Then he should repent of his sins, resolving, by the help of God, to sin no more, but to keep His commandments and observe His will, so far as it is made plain. Any one who does this is a fit subject for baptism.

S.—Is that all that is required?

F.—No. In order that baptism may be effectual to the remission of sins, it is necessary that the candidate be baptized by some one who has authority to baptize.

S.—Who does have authority to baptize?

F.—Any one who has been appointed of God to that purpose. In other words, any person who has been ordained of God to that power in the Holy Priesthood, either by an angel from heaven, or by a man on the earth who already holds the power.

S.—Then all who hold the priesthood cannot baptize, not having authority to do it.

F.—That is so. Teachers and Deacons have not authority to baptize. But Priests, Elders, Bishops, High Priests, Patriarchs, Seventies and Apostles have, because the offices of all these includes the authority to baptize.

S.—Suppose a man were to be baptized by some one not having authority to baptize?

F.—That would be labor and time thrown away. The man's sins would not be remitted, but would still cling to him.

S.—Still I do not see how being baptized should remit sins.

F.—The ordinance itself does not remit sins. The power of the ordinance consists in it being appointed of the Lord in connection with remission of sins. The appointment of the Lord is as if He had talked in this way—"If those who believe on me and repent of their sins will be baptized by one having authority from me, their sins shall be remitted or forgiven, and shall be remembered no more against them. But if they will not be baptized by one having authority, their faith and repentance count for naught, and their sins shall not be remitted or forgiven, but shall be held in remembrance against them, and the penalty thereof shall hang over their heads until it is executed upon them."

S.—I think I understand it better now. Does everybody need to be baptized?

F.—Yes, everyone who has come to years of understanding, so that he can believe and repent, inasmuch as all have sinned and come short of the glory of God, in one thing or another, and most people in many things.

S.—How many ways of baptism are there?

F.—Only one. That is by going down into the water and being buried therein for a moment, in the likeness of Christ's death and burial, and then arising and coming forth out of the water again to a new life in the likeness of His resurrection.

S.—Do little children need to be baptized?

F.—No. Very young children cannot understand clearly the difference between right and wrong. Therefore, they are not held accountable nor considered sinners in the sight of God, and are not required to repent and to be baptized.

S.—How old must children be to be baptized?

F.—The commandment is that they be taught the nature of right and wrong, and their duty toward God, so that they may be capable of repenting and being baptized by the time they are eight years old.

S.—Are people baptized more than once?

F.—Some are, and some are not.

S.—Why are any baptized more than once?

F.—When a man has been excommunicated from the Church for transgression, he becomes one of the world again, and as if he had never been in the Church. Consequently, if he wishes to re-enter the Church he must repent of his sins and do the first works again; that is, he must be baptized again for the remission of his sins.

S.—Are not some people re-baptized without being cast out of the Church?

F.—Yes, occasionally members of the Church get into a slack and listless condition, dull and half dead in the things of God, and then they are sometimes invited to be re-baptized, and, by so doing, renew their faith and spiritual life, and also their covenant to serve God.

S.—Can a man be in the Church before he is baptized?

F.—No. Baptism is considered the door of entrance into the Church of Christ; for when a man has been baptized his name is placed on the record of the Church, as a member, which is never done before he is baptized.

STUDY OF THE SCRIPTURES.

BY K. G. MAESER.

(Continued.)

A VERY superficial knowledge of the Bible already brings to light the fact that its contents differ not only in form, language and arrangement, but also in the purpose for and the spirit in which they were written. There is no need for a teacher of the word of God to be an expert in Biblical lore, to be versed in all the intricacies and scientific technicalities of exegesis. He should, however, have a sufficient knowledge of the material before him to enable him to make a judicious selection, under all circumstances, and handle it in a manner productive of the greatest possible good.

It might be urged here that this very capacity is one of the gifts of the Holy Spirit, and a distinctive feature of the Aaronic priesthood.

This I admit, without reservation, but I must be permitted to add that it is with these spiritual blessings exactly as it is with the temporal ones: we have to learn to use them.

God gave men, for instance, the power of speech, but it has to be learned, not only as far as speaking is concerned, but also in regard to its proper use for good.

There are many men who are in possession of beautiful gifts, temporal as well as spiritual, who do not know what to do with them. Nobody, certainly, can teach the word of God without the Spirit of God, who alone gives the correct understanding; but out of the abundance of divine inspiration and knowledge, we have to deal out cautiously, discreetly, and, if the word must be said, *systematically*, in order to teach effectively.

A teacher of the word of God may not have the least knowledge of the original languages in which the various parts of the Bible have been written; he may not be posted about the philosophical and linguistic dissertations of learned divines in regard to the scriptures; but if he has a child-like faith, simple and true, is willing to be directed by the living priesthood, and is sound in what he professes to teach, he may succeed. Without these characteristics he is unfit; and lacking any of them, his usefulness is proportionately impaired, the loss never to be made up by other scientific learning of any kind.

Among all the varieties in the contents of the scriptures, there are some, however, which must be observed and taken



into account by all teachers, in order to systematize their labors, according to the directions of St. Paul. And we find three classes of books in the Old Testament as well as in the New Testament, namely: historical, didactic, or doctrinal, and prophetic books.

These three classes indicate in bold outlines the main distinctions in Biblical matter. Now, as every mother, in telling her child a little story for the purpose of illustrating a simple truth, already acts upon the correct educational principle, that the concrete must precede the abstract, so every teacher has given to him in this classification of Biblical books such material as will be most suitable for his beginning.

The contents, then, of the historical books would be the first grade in the study of the scriptures. But which ones? And how much of them?

The Bible is like a gold mine, through which are running rich veins in all directions. The teacher is the miner, who ought to bring out the gold and leave the dross behind; who ought, in higher grades, to lead the youthful minds on to search and find for themselves; who must demonstrate by his own example how to apply the light and the test of the Holy Spirit to everything found in it, which would be his mission in the highest grade.

*(To be Continued.)*

## THE THREE ERAS.

BY HANNAH T. KING.

*(Continued.)*

NOW you are approaching the time when you will be called upon for baptism, by immersion, to induct you as members into the Church of Jesus Christ of Latter-day Saints. Baptism is the door by which all enter, for the remission of their sins. The Savior presented Himself to John the Baptist for that purpose when He first entered upon His mission, not that He needed to be cleansed from sin, for He was pure and without sin, but that He might "fulfill all righteousness," and set a pattern to all His followers.

May it be so with you. May you indeed become members of the Kingdom of God and heirs of the promises attached thereto.

Pray to God to direct you in the way you should go; and that way you must begin now to walk in, while you are young, or you may never find it in after life.

The season of childhood and youth is the time to sow; in manhood and age, the time to reap; and if you diligently study to sow good seed and eradicate the thorns and thistles that will spring up and endeavor to choke it, rest assured you will reap a plentiful harvest to your own comfort and that of the society by which you will be surrounded in after life.

The necessary qualifications for discovering this desirable way are humility, docility, obedience and a teachable spirit, submitting yourselves to the guidance of those who are your teachers, your directors and your best friends, and especially to God, your Father, who has declared that those who trust in Him shall not be confounded.

Were young persons always to act up to these dictates, how much misery would often be spared, both to themselves and to their parents and friends! How many a parent's heart would be spared its throbbings! How many a young mind would escape the bitter lesson taught by its own folly in the hard school of experience, which is a good one for all, though often bitter to those who will not learn in any other!

Overcome pride and self-conceit. They are eternal barriers in the way of all who indulge in them, against progressing in the right way, either temporally or spiritually. Humility is the only safe road for all. The most exalted Christian feels it to be the most suitable for him; therefore, to the young recipient it must be indispensable. And in temporal affairs it is the humble youth who will make the wise and great man.

You may learn something from the humblest associate. A very useful hint is sometimes given from the meanest source. If the mind is open to receive instruction, it must and will progress. It is not school education alone that makes the scholar. There is much that is excellent that no house of learning ever teaches. A very little schooling is sufficient for an inquiring, persevering, humble mind. Some of the greatest men have risen entirely through their own self-acquired knowledge, and have been burning and shining lights in the world, and to all posterity. Let none say they have not had advantages. Let all consider what has been done for them, and there are few who will not find that the means and opportunity have been placed before them; and the cause of their mean attainments rests entirely with themselves.

All have talents—none are without; but it is for the want of humility, of perseverance, of observation, of energy, of application and of industry that so few rise above common-place mediocrity.

Let me not have the sorrow of seeing you wanting in these grand essentials. Obtain possession of them and my highest ambition respecting your temporal and eternal welfare will be gratified.

## A BIRTHDAY ADDRESS.

Dare now, dear youth, in virtue's paths to tread,  
And wisdom then shall crown thy youthful head;  
Nor let the vicious or the thoughtless gay  
Incline thee from the strait and narrow way.  
Haste to attain the prize unbought by gold,  
Like that great prophet Daniel of old;  
How nobly he repelled the scoffing dart!  
In God's own strength he chose "the better part."  
God heard his prayer of supplicating love  
And sent him strength and succor from above.  
In danger's hour—with gaping lions 'round,  
No arm to save him from their ravenous bound,  
Save that Almighty arm whose aid he sought and found,  
Continue then the course thou hast begun,  
And all the paths that lead to evil shun.  
A mortal Hercules aspire to be,  
And show thy manhood by thy constancy.  
Whatever you doubt of be assured of this:  
The road to virtue is the road to bliss.

USE GOOD LANGUAGE.—A writer, in advising youth to abandon slang and acquire the habit of writing and speaking good English, says:

"The longer they live, the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life.

"Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show rather the weakness of vain ambition than the polish of an educated mind."

## Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

IN our conversation with the old gentleman, Mr. Gee, he learned from us that we were on our way to Allahabad, and that we were obliged to go in bullock wagons. He wrote to us that his son Charles had arrived from Meerut, and, under the circumstances, it would not be convenient to hold a meeting, but desired it to be postponed till some future period. He stated that if we desired to proceed to Allahabad he would have one of his coaches at our disposal, at any time we wished to go.

Our anticipations of an opening, to bring a few souls to a knowledge of the truth, were again blasted as usual. Nevertheless, in all this we could discern the overruling hand of our Heavenly Father in furnishing us with a comfortable conveyance from Cawnpore to Allahabad, at the expense of Mr. Gee. In our indisposed condition, being scarcely able to attend to our duties, we felt that it was too arduous an undertaking to ride one hundred and thirty miles in a bullock wagon, and have our muscles subjected to the cramping process for fifty consecutive hours.

We sent our baggage by bullock wagon, and notified Mr. Gee of the hour when we would be ready to leave Cawnpore.

At the time appointed the conveyance was on hand. We bade good by to Mr. Collins, thanking and blessing him for his hospitality to us. We rolled out of Cawnpore at a high-pressure speed, and it was kept up all the way; for we had a change of horses every six miles. The coach was filled up, for comfort and ease, with cushions, and hanging straps, in which to put our arms, in order to bear part of the weight of the body.

I will venture to state that there were few in India that were any happier than we, feeling assured that we were laying a foundation to gain the confidence of our Heavenly Father, and, at the same time, were learning to trust in Him. Being generally used to hard fare, we could sensibly appreciate our one hundred and thirty miles ride in a comfortable carriage as a luxury.

We arrived in Allahabad at 5 o'clock, p. m., having made the journey in twenty-two hours. We had a letter of introduction from Mr. Maddock, of Karnaul, to one Mr. H. Archer, agent of the "Inland Transit Company." He declined to receive us, under the pretext that he was hourly expecting a party, on their way to the gold fields of Australia, with whom he had pre-arranged to share the surplus room of his bungalow. We persuaded him to use his influence to procure us a place of shelter for a few days only, and before leaving him he consented to let us occupy an empty room in the bungalow of his brother, who was a judge, and was absent, attending to the duties of his circuit. As we had not eaten anything for twenty-four hours, we gave a native a rupee with which to furnish us a supply of curry and rice. The next morning we received a notification from Mr. Archer to immediately vacate the bungalow, as he had been informed that his brother might be expected to arrive at any time. He was afraid that his brother would return and find two "Mormon" Elders occupying a part of his bungalow.

It had been our intention to rest our bodies for a day, as the climate of India is very fatiguing; but we were again obliged to bestir ourselves to find a temporary shelter.

We meandered through Allahabad, making a circuit of seven miles in the scorching sun and hot dust, without meeting with any success. I had on a pair of boots which were a size smaller than my feet, and they made me wince before I got through. In the evening I again visited Mr. Archer, and asked him to allow us to occupy the bungalow for the night, we having been so far unsuccessful in procuring a place. He assented, but stated that we must leave in the morning. I also asked him to confer upon us another favor by allowing one of his servants to be in our service long enough to visit every bungalow, and present to the sahib a document we had written, setting forth the object of our mission to India, that we traveled without purse or scrip, and that we were on our return to Calcutta, but required the necessary means to aid us in prosecuting our journey. It closed with an invitation to all who felt disposed to aid us by giving a donation to the bearer, who would bring it to us.

Mr. Archer lent us a trusty servant for this work, and instructed him how to proceed.

After the officers and civilians had been visited, and this document had been presented to them, the total receipts amounted to a sum about equal to thirty-seven cents of our money.

In the meantime Elder Woolley sent a cooly with a letter to Messrs. Booth and Collis, indigo planters, who resided at Hoorsun, situated across the Ganges from Allahabad, informing them of our situation, and asking them to furnish us with a home for a few days. The cooly returned in the night, having been to the plantation, but found the gentlemen were at their residence in Allahabad, where we learned they occasionally resided when attending to business in the station. They replied to Elder Woolley's letter, stating that they were in the station, and would be pleased to have us come and make our home with them while we remained in Allahabad, and that the cooly would show us their residence.

Now, my young readers, you can see that we were obliged to leave, in the morning, the bungalow we were occupying, and not knowing where to lay our heads. Still our Heavenly Father raised up friends for us just at the right time; and so it has been in all the experience of the Elders. When confiding in God, they have been invariably delivered in due time. True, many times it has looked rather dark, but all this has had a tendency to educate the Elders, by giving them an experience to put their trust and reliance in God, which cannot be learned in any other school.

As I have before stated, we had to leave the bungalow of Mr. Archer's brother in the morning. We told the cooly to come early and show us the bungalow of Booth and Collis, which he did. We were on our way before it was light, the distance being two miles from Archer's.

As soon as it was announced to our hosts that we had arrived they got up and gave us a kind reception, warmly shaking us by the hand, as if we had been old friends. Mr. Booth called upon the servants to bring some refreshments in the shape of brandy and water, a common beverage in India, and also some cigars and coffee. We thanked him, stating that these were luxuries that we never indulged in. He then desired to know what we lived upon. We replied that, when convenient, we would make our breakfast of curry and rice.

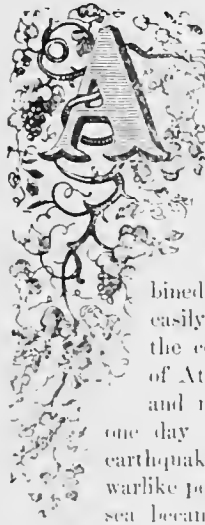
(To be Continued.)

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, NOVEMBER 1, 1879.

### EDITORIAL THOUGHTS.



WRITER in the *Scientific American* discourses on the probability that Atlantis is not a myth: that when Plato says that "the Athenians destroyed an army that came across the Atlantic seas, and insolently invaded Europe and Asia," there was then "beyond the straits where you place the pillars of Hercules" (the straits of Gibraltar) "an immense island, longer than Asia and Libya combined." That "from this island one could pass easily to the other islands, and from there to the continent beyond." That "on this island of Atlantis there reigned three kings with great and marvelous power." That "afterward, in one day and one fatal night, there came mighty earthquakes and inundations, that engulfed that warlike people. Atlantis disappeared, and then the sea became inaccessible, on account of the vast quantities of mud that the engulfed island left in its place."

This writer tells us that not only Plato but other eminent writers had described the country of Atlantis as "an island of great magnitude, possessing a fertile soil, many mountains, and not a few plains, unexcelled in their beauty; watered by many navigable rivers, with estates in abundance adorned with fine buildings."

This and more is brought forward to show that the western and eastern continents were formerly united, and that a great catastrophe occurred by which they were separated. This writer enforces his argument by showing that not only ancient writers of the eastern but the books and traditions of this western continent, those of the Mexicans and Central Americans, all contain records of an awful catastrophe, such as Plato and others allude to.

It is interesting to note the continual discoveries that are being made by scientists in the direction of truth. To quote the words of this writer: "And we have faith, as science grows to grander proportions and dispels some of the mist that now envelops it, that some day not far distant will bring forward a historic Edison" (to "whisper out of the dust," we might add) "that shall bring together the faint voice of the prehistoric past and the bright clear voice of the present; that some future Champollion will discover, among the ruined cities of the Americas, an American Rosetta-stone that will complete the chain of human history."

To this we may add that the needful phonograph is already in operation—the voice of revelation, and the records translated and written under the spirit of inspiration from the Lord.

THERE seems to be considerable unwillingness on the part of many thinkers to admit the idea of a God as a living Controller of the universe we live in. They readily acknowl-

edge that great wisdom is manifest in all the works of the creation, that harmony exists in all its parts and even in its minutest details; but this is, they say, in the nature of things, and not the result of the operations subject to the will of and directed by a sentient Being, possessed of personality as man is.

Now this is illogical, judging from the scientific standpoint taken by the evolutionists, to say nothing of the intuitions of the human mind. There is no proof, amounting to scientific certainty, of the beginning of life. The assumption that life begins with lowly organisms, from which higher beings are developed, amounts to nothing of value to the reasoner, unless it can be shown from whence the life itself is derived. If it is said that it originates in chance combinations of material particles, it proves nothing as to the origin of mind, which is a manifestation of something, higher than mere sentient existence, such as that pictured by enthusiastic biologists.

If a little mass of organic matter, dignified with the name of protoplasm, *thinks*; if by reason of its thinking it makes itself organs (*pseudopodia*, or feelers); if it organizes for itself, extemporaneously, a mouth to obtain its sustenance, why is it not easier to conceive of these functions in living matter being a result of law, originating with a Designer, rather than a result of chance? The whole creation as an entirety, as well as in its minutest details, proves that there is not only a providence to guide but that there is an all-wise Intelligence who worketh all things well.

WHAT AN EGG IS.—To the reflective mind the egg constitutes one of the greatest marvels of nature.

At first view it would seem that it is a special characteristic of birds; but when we observe that fishes, so different from birds in their organization and their mode of life, have also eggs, we see that it must be the same in one sense with all kinds of animals.

A pullet's egg is a very small germ, possessing at first only the most essential organs for the actual sustenance of its existence and the gradual development of its other parts, enclosed in a box with its provisions for the time it must actually remain in seclusion.

The animal is the little whitish circle remarked in the membrane which envelopes the mass of the yolk.

The house, destined to protect the young animal until it has acquired all of its own organs, and all the necessary strength, and yet allow the air and heat to penetrate it, is the shell.

Hence, the size of the egg of animals is not necessarily proportioned to the size of the animals to which they belong.

All animals, whatever they may be, from the elephant to the humming-bird, are at the moment when they begin to feel the principle of life nearly of the same size.

That which varies is the provision of nourishment they require.

The crocodile, destined to attain colossal dimensions, can take care of himself very well in the river where he was born when he has attained the size of a lizard; so nature places in the box where he is confined food sufficient to enable him to reach that size.

The same with fishes; there are some enormous ones which have only very small eggs, because, however diminutive they may be on leaving their envelope, they can already obtain their own living in the bosom of the river or ocean.

MANY take less care of conscience than of reputation.



JOSEPH, AS A SEER.

WE have seen that the patriarch Joseph had the faculty of dreaming, and also the spirit of interpretation, by which he could see into the future as well as the things of the present; thus he had foretold things that were to happen in the distant future. No doubt all these things were seen by the mind. This is one of the powers of the true seer. No doubt that in the time of ancient Israel the office of seer was held by the man the Lord appointed. In the days of Samuel we find that the office was held by that prophet. That this gift of the seer was by the spirit of prophecy, was well understood by those who exercised those functions.

In the picture here shown, the artist seems to have this idea, as he represents two pictures of the dreams that Pharaoh had seen: the seven kine are shown on the right hand, and the seven ears of corn growing upon one stalk and the lean and withered ears in the left hand picture.

Now it was this power of the seer and interpreter of dreams that was destined to bring the patriarch Joseph into note among men. Even the great ones of the earth believed in dreams and visions, as signs and tokens, and also that "wise men" could interpret them. By wise men they meant men especially devoted to the offices of soothsayers, neeromancers, magicians, astrologers and diviners.

It is one of the peculiar features of the day in which we live, now that the gospel is restored, that false prophets and seers abound, whose pretensions are quite as great as those of the ancient soothsayers, and whose gifts of prophecy, like theirs, are not by the spirit of the Lord.

We are all familiar from early childhood with the "pretty stories" of the chief butler and the chief baker, while in the prison where Joseph was; how each of them dreamed a dream which was interpreted so correctly, and so literally fulfilled. The incidents are of that nature that we cannot forget them. What we may have wondered at is that the chief butler should have forgotten to return the favors he had received while in prison. Read the 14th and 15th verses of the 40th chapter of Genesis. How could the butler have forgotten such a pathetic appeal? That he did forget it the last verse of

that chapter informs us: "Yet did not the chief butler remember Joseph, but forgot him." The Lord, however, did not forget him.

Two full years passed away, and still the chief butler did not return the favor requested of him by the prisoner Joseph: "Think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house."

Quite a chapter could be written, were it needed, by way of apology for the seeming indifference to the fate of Joseph, of this chief butler, a high dignitary of the court of the haughty Pharaoh. But Pharaoh dreamed, and he needed an interpreter. Straightway "all the magicians of Egypt, and all the wise men thereof," were sent for; "and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh."

Then—when the troubled spirit of the great Pharaoh need-

ed comfort; when the wise men, ministers of state and an uninspired priesthood failed; then, Joseph, the seer, the deliverer of the chief butler from the troubles his dream had inspired, was remembered.

Shall we see a parallel to this again when courts are troubled? We shall.

As to the imprisonment of Joseph, who knows the complete results wrought out by the

presence of the seer while in that prison house? There were others there, without doubt, besides the chief butler and chief baker of Pharaoh. The future may perhaps make known human history equally interesting and important. The power held by Joseph is influential wherever human beings are congregated together. Let us be thankful that the seeds of truth sown in the hearts will germinate, and grow, and bring forth fruits in their season. This influence is held by every Latter-day Saint who lives up to the spirit of his holy religion; and not a word shall fall to the ground which is spoken under the inspiration of the spirit of prophecy. The seers are the saviors, in these days, whether prisoners or princes.

HOLD on to your good name at all times, for it is of more value to you than gold, high places, or fashionable attire.



## MELCHIZEDEK.

BY G. R.

THE word which stands at the head of this little article is a somewhat long and difficult one, but it is very familiar to most of the Latter-day Saints, whether young or old. They hear it spoken in the Sunday schools and at meetings, and understand it has some connection with the powers and offices of God's holy priesthood. In fact, there are but few of them who do not know that it is the name by which the greater or higher priesthood is called. But now comes the question: how many can tell why the higher priesthood is called by this name? In case all cannot correctly reply to this inquiry we will let the inspired book of Doctrine and Covenants answer. It is there written: "There are in the Church two priesthoods, namely, the Melchizedek, and Aaronic, including the Levitical priesthood. Why the first is called the Melchizedek priesthood, is because Melchizedek was such a great High Priest. Before his day it was called the holy priesthood after the order of the Son of God, but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek priesthood."

What a lesson this action of the ancient church teaches us of the reverence due to the holy name of our God! How different to the ways and habits of many in this age who profane that sacred name without regard or care, never remembering the commandment He Himself has given: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain!"

Now we know why the superior priesthood is called after Melchizedek - because the ancient saints wished to avoid the too frequent repetition of the name of the Deity, and then they chose the name of Melchizedek in its place, because he was such a good and holy man, and so great a High Priest, after this order.

And what can we discover of Melchizedek himself? Regarding his life the Bible affords but little information. We learn, however, that he lived upon the earth soon after the flood, and, in the days of Abraham, reigned as king of Salem. This is what the Bible tells us: "And Melchizedek king of Salem brought forth bread and wine, and he was the priest of the most high God. And he blessed him, (Abraham) and said, Blessed be Abraham of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

In this short extract we have a record of Melchizedek performing at least two important duties pertaining to his priesthood, blessing Abraham, in the name of the Lord, and receiving tithes from the patriarch of all his possessions; and what shall we say about his bringing forward bread and wine? Was it for the purpose of administering the emblems of the Savior's holy and spotless blood offered upon Calvary as a ransom for the sins of the world. And couldly the everlasting gospel was understood by both Abraham and Melchizedek, and they looked forward in faith for the coming of the Redeemer, and knew of the sacrifice He would in after ages make for the salvation of us all, if we will but accept of its blessed conditions.

Is there anywhere else that we can learn more of this holy man? Yes, a little, the Book of Doctrine and Covenants tells us that Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till

Noah; whilst the Book of Mormon contains still further details. In that sacred record we find a sermon preached by that great Nephite High Priest, Alma, the younger, to the wicked people of Ammonihah, in which he says:

"Yea, humble yourselves even as the people in the days of Melchizedek, who was also a High Priest after this same order which I have spoken, who also took upon him the High Priesthood for ever. And it was the same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed."

"Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness; but Melchizedek having exercised mighty faith, and received the office of the High Priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention."

From the above extracts from the sacred writings we obtain a comparatively clear insight into the life of Melchizedek. Strange though it may seem, yet even whilst Noah was alive and with the earth scarcely dry from the overwhelming waters of the great flood, the children of men began to turn from God and practice iniquity. The destruction that had so lately come upon the wicked did not deter them; they fashioned idols and worshiped them; they attempted to build a tower to heaven, in their disbelief of God's promises, but He confounded them; they filled the inhabited parts of the world with sin and confusion. In this age several, perhaps many, servants of God ministered amongst men, calling upon them to repent and receive the gospel; amongst them Melchizedek. He held the royal priesthood, he was a king and a priest, and in the power of his holy calling he labored amongst his degraded subjects, and by the power of his mighty faith in the Savior he brought them to repentance and to God. And peace, the peace which righteousness brings, prevailed amongst his people all his days.

You will notice that Melchizedek reigned under his father. This was a very common thing in patriarchal days, for men then ruled by right of their fatherhood; the father of the family was the prince of his race. Thus Adam reigned over his posterity, and thus did Noah. In later times we find the same thing existing on this continent. King Lamoni and others reigned respectively over different portions of the kingdom of the Lamanites, whilst his father ruled over the whole land. In these days we have a somewhat similar condition of things in Egypt, where the Khedive reigns, but he is responsible to the Sultan of Turkey, of whose dominions Egypt is considered a part.

And where was Salem, where King Melchizedek reigned? From the neighborhood where he met Abraham and blessed him, and for other reasons it has generally been thought that Salem was the original name of the city of Jerusalem. In after years when the Canaanites spread over the land, it became the chief city of the Jebusites and was called Jebus, but when David captured it and made it his royal city it was named Jerusalem. If this conjecture be right, Jerusalem is the oldest of cities now inhabited by mankind, and, to us it would seem very appropriate, that after the flood, Noah, or his son Shem, should build a city at the place where the son of God was afterwards sacrificed and offered up as a propitiation for the sin of the world.

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

**N**EPHI and his people evidently traveled north from their first location. As it would have been extremely difficult to cross the gorges and water channels of the Andes in that direction, their route must have generally been along the narrow coast border between those mountains and the Pacific Ocean. It would be very satisfactory to know where the land of Nephi was located. In reflecting on this subject, the mind of the writer ever settles down to the conclusion that Nephi and his people settled and built their first cities around lake Titicaca, which is on a high and fertile plateau of the Andes, and around which are remains of the highest and most ancient civilization of which there is any trace in South America.

In their new home, the Nephites strictly observed the laws of Moses. They were greatly blessed with the fruits of the earth, and with flocks and herds. What was of great importance, they brought with them all the records of their history, the plates of brass obtained from Laban, and the brass ball or compass which had directed the colony in their journey to the land of promise. The Lamanites, in their extreme hatred, would probably have destroyed any records Nephi could have left them. Without a written language, and with only a traditionary knowledge of their fathers, they rapidly drifted into barbarism. Nephi saw from the first the necessity of preparing his people to defend themselves from the attacks of those from whom they had separated. For this purpose, using the sword of Laban for a pattern, he had many swords made with which to arm his people. He also instructed them how to build houses and to work in wood, iron, copper, brass, steel, gold and silver, which were in great abundance.

They built a temple, not as costly, but resembling the temple of Solomon in form and structure. This was the first house, built for sacred purposes, of which we have an account in the history of the western hemisphere. Nephi was evidently a great organizer and utilitarian. He taught his people industry and economy, and how to develop comfort and civilization from the elements. They wished to make him their king, but he declined the honor, doubtless desiring that they would be content with being ruled by the Lord, through His priesthood.

He speaks of the Lamanites at this time as being cut off from the presence of the Lord, by which we may understand that they no longer had the priesthood in their midst, nor the spirit of inspiration to guide them. They were also cursed with a dark skin, that they might be loathsome to the Nephites. They had become an idle, mischievous people, habituated to hunting wild animals for food. Nephi consecrated Jacob and Joseph, his younger brethren, to be priests and teachers over the land of his people.

Thirty years had now passed away since Lehi left Jerusalem, and Nephi had kept the records of his people on the plates he had made. About this time the Lord commanded Nephi to make another set of plates, on which to engrave things which were more especially pleasing to God—doubtless choice and special instructions and revelations are here meant.

Forty years had passed since the colony left Jerusalem, and there had been wars and contentions between the Nephites and Lamanites, but the Book of Mormon gives us no detailed account of these calamities. Nephi instructed his brother Jacob concerning the keeping of the records. Realizing that he was growing old, and must soon die, Nephi anointed a man to be king over his people. Probably this king was one of

his own sons, as that would naturally have been the choice of the people. Soon after, Nephi died. In gratitude for his great services the people called their kings second Nephi, third Nephi, etc., according to the order of their reign, without regard to their other names. Nephi died about sixty years after Lehi left Jerusalem. The date of his death is very indefinite, as the Book of Mormon states that he began to grow old, after mentioning that fifty-five years had passed away.

After the death of Nephi, his people were called Nephites, and all others Lamanites, without regard to minor divisions of families. In the reign of the second king the people began to grow hard-hearted, and to indulge in wicked practices. They desired many wives and concubines, contrary to a special commandment given to their father Lehi. They searched much for silver and gold; wealth developed haughtiness and pride, and the poor were oppressed. The people were sharply reproved by the prophet Jacob for their wickedness. He also prophesied that if they did not repent the righteous would be led out from among them.

Sometime after this prophecy, one Sherem came among the Nephites teaching false doctrines. He was reproved by the prophet Jacob, cursed of God, confessed his sins and died. His terrible death convinced those who had gone astray of their error, and peace and harmony were again restored among the people. The false doctrines of Sherem appear to have created the first religious schism among the Nephites. Many means were devised to convert the Lamanites to the truth, but without success, "for they delighted in wars and bloodshed, and they had an eternal hatred against the Nephites."

The prophet Jacob began to be old, and saw that he must soon go the way of his fathers. He turned over the records, with proper instructions, to his son Enos. The last words he wrote are so full of a spirit of resignation, that no synopsis can do them justice. Says he: "Our lives passed away like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem; born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days."

Enos was a man of great faith, and God reiterated to him the promise before made, that the children of Lehi should inherit this land. Said He: "I have given unto them this land; and it is a holy land; and I curse it not, save it be for the cause of iniquity." Through the prayer of faith the Lord promised Enos that if by any means the Nephites should be destroyed and the Lamanites preserved, a record of the Nephites should be preserved, to come forth at some future day to the Lamanites, that they might be brought unto salvation. The Lord said to Enos, "Thy fathers have, also, required of me this thing; and it shall be done unto them according to their faith, for their faith was like unto thine."

In the days of Enos the Nephites continued their efforts to bring the Lamanites back to the truth, but without success, for "their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a blood-thirsty people; full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter, and the axe. And many of them did eat nothing save it was raw meat."

The Nephites, at this time, were very rich in grain, fruits and useful animals. They had many prophets among them, but they "were a stiffnecked people, and hard to understand."

(To be Continued.)

## Biography.

### JOSEPH SMITH, THE PROPHET.

(Continued.)

DURING the days of which we write, it seemed as though the evil one and his hosts were making every effort to bring trouble upon Joseph. Apostates were combined together and appeared determined to destroy him. On one occasion in April, 1844, the City Marshal arrested one of this class for assaulting his brother in the latter's own house. This brought out his companions, three of whom came down to Joseph's office. Their names were Chauncey L. Higbee, Robert D. Foster and Charles Foster. The first two were bitter apostates. The latter was a brother of Robert D. Foster, and though he had never been in the Church, he drank into the spirit of murder and violence which they possessed and was one with them. Joseph was standing on the steps of his office, and Charles Foster drew a pistol and pointed it towards him, and threatened to shoot him. The police were directed to arrest him, and, while trying to do so, his brother and Higbee interfered, resisted the officers, and they were arrested also. They swore dreadful oaths, and Higbee and Charles Foster said they would shoot Joseph. They uttered many threats, and said they would consider themselves the favored of God for the privilege of shooting or ridding the world of such a tyrant as Joseph was.

Thus they breathed the spirit of apostasy, which, from the days of Cain, has been the spirit of murder and bloodshed. Satan is an apostate, and he is a "liar and murderer from the beginning," and all who yield themselves to his spirit, and become apostates, partake of the disposition to tell lies and to murder. This has been the case in every age when God has had a people upon the earth, and it will be so as long as Satan has any power over the hearts of the children of men. It was under the influence of this spirit that Judas, who had been chosen as one of the twelve apostles of Jesus, in Palestine, betrayed his Lord to His enemies. He told lies about, and bore false witness against, his best friend, and helped to carry out the plan to murder him. And in this dispensation the same spirit has been manifested. These men of whom we write, and many others, told the most abominable lies about Joseph, bore false witness against him and were ready to enter into any scheme, or to join hands with any one to destroy him; and yet they had been his brethren and friends at one time, just as Judas was, apparently, the friend and brother of Jesus! The more men know of God and His gospel, the better opportunities they have of becoming acquainted with His servants, the greater is their condemnation if they turn away from the truth, and the more bitter and deadly is their hatred, as a general thing, against the servants and people of God, but especially against him who holds the keys and presides over the Church.

William Law had been Joseph's counselor, had sat with him in council and been on terms of intimate friendship with him; but he had transgressed, had lost the spirit of God, and now he was the foremost of Joseph's enemies. They rallied around him, and he became the center of all the apostate and disaffected spirits in that region. Satan tried no harder to carry out and make successful his rebellion in heaven, than did William Law and his wicked companions to break down the work of God and destroy Joseph. On Sunday, April 28th,

he and the other apostates and their dupes held a meeting at the house of his brother, Wilson Law. Several affidavits which they had taken against Joseph and others were read, and a number of them were appointed as a committee to visit the different families in the city, to see who would join the new church. For they had organized a new church, having decided, as many apostates had done before them, that "the doctrine is right, but Joseph is a fallen prophet." William Law was appointed by them to fill the place of Joseph, and he chose two counselors; and Chauncey L. Higbee and Robert D. Foster, the two men who conducted themselves so disgracefully on the occasion mentioned above, were selected to be two of the twelve.

About the 10th of May a prospectus of a paper called the *Nauvoo Expositor* was issued and distributed among the people by these apostates. The prospectus stated the intentions of the publishers to be among other things:

"To advocate the unconditional repeal of the city charter of Nauvoo, to restrain and correct the abuses of the UNIT POWER, to ward off the rod which is held over the devoted heads of the citizens of Nauvoo and the surrounding country, to advocate unmitigated DI-OBEDIENCE TO POLITICAL REVELATION," etc.

To read this prospectus, a stranger, ignorant of the true condition of affairs in Nauvoo, would imagine that these publishers were great heroes to attempt, in the midst of such a condition of affairs as they represented as existing in that city, to battle with such giant wrongs. In speaking further about what they intended to do in Nauvoo the prospectus said:

"To advocate and exercise the freedom of speech in Nauvoo, independent of the ordinances abridging the same—to give toleration to every man's religious sentiments, and sustain ALL in worshipping their God according to the monitions of their consciences, as guaranteed by the Constitution of our country, and to oppose with uncompromising hostility any UNION OF CHURCH AND STATE or any preliminary step tending to the same," etc.

This, with much more of the same sort, was the prospectus issued for this paper. Its signers were no others than the two Laws, the two Higbees and the two Fosters, every one of them vile, adulterous, base men, who had been guilty of the most outrageous wickedness, as was proved by abundance of evidence. Yet, to read their high-sounding pretensions, one might imagine they were very pure and holy, and that their righteous souls were being shocked by the acts of Joseph and the Saints. But the truth was, they could not bear the law of God; it was too stringent for them. The freedom of speech which they wished to exercise was to have license to attack and destroy the work of God, and shed the blood of His anointed ones. The ordinances which they wished to repeal were those which would not permit them to practice wickedness. This was the freedom they sought to obtain, and to gain it they were eager to strip the Saints of their city charter and to deprive them of all power to check corruption by legal enactments.

The *Expositor* made its appearance on June 7th, and was filled with the foulest abuse of Joseph and the Saints. It denounced Joseph for teaching the doctrine of plurality of wives, and also for the revelation which he had received on the subject of Celestial Marriage, and its writers were fully intent on raising persecution and mobs against him and the Saints, and, if possible, to destroy him. Almost every line breathed a murderous spirit, and it was very clear that, if such a sheet were suffered to remain in existence, mobs would be raised, and the acts of violence and bloodshed which had been endured in Missouri would be repeated, and the Saints be driven from their homes. Anything that disturbs the peace of a commu-

nity, is properly called a nuisance. This sheet was, to all intents and purposes, a nuisance. Its object was to destroy the peace and happiness of the people, and to withdraw from the city all its chartered rights and privileges.

On the 10th of June the City Council took this paper into consideration, and, after a lengthy investigation, the Council declared it a nuisance, and passed a resolution to that effect. By this resolution the mayor was instructed to cause the printing establishment and paper to be removed without delay in such manner as he should direct. He accordingly issued his orders to the City Marshal, who proceeded to the *Expositor* Office and removed the press, type, printing-paper and fixtures into the street, and destroyed them. This proceeding on the part of the City Council caused considerable excitement among the apostates. It spoiled their game, and they were very angry and threatened vengeance.

## Correspondence.

GORE OF DOWRIE, PERTH CO.,  
ONTARIO, CANADA, October 5, 1879.

*Elder G. C. Lambert:*

DEAR BROTHER:—Since I last wrote to you I have been blessed in my labors. At Kingston I organized a branch with nine members, and others are making inquiry. At Whitely I baptized one young man, and now I have my friend John Sharman fully disgusted with sectarianism, and a believer in the gospel. He is not yet baptized, but will no doubt desire to be before long. He is well connected and is a business man of considerable reputation, engaged in manufacturing cheese of a superior quality.

The trees of the forest are now dressed in their most beautiful Autumn garb; and, indeed, a Canadian forest in Summer or Autumn, in some of the beautiful hilly parts, is a scene that will long be remembered by a person appreciative of the beautiful in nature.

On my return from Kingston to Stratford I repaired to my old boarding house, and found it pretty well filled. The landlady, however, told me that there was room for me, anyhow, and arranged for me to occupy a room with a Mr. Sommerville, a young model-school student. At bed-time I was informed that this young man objected to my rooming with him. My kind hostess did the next best for me, and made me a bed on a lounge. Next day I talked with the young man, and asked him the cause of his objecting to my rooming with him. He seemed stubborn and uncommunicative. I told him that in view of my being a stranger, had there been no way for him to learn of my character, his objection would have been reasonable. I informed him, however, that I was an old boarder at the house, and a native of the town. I referred him to the best families in town to learn of the reputation of our family and myself. Thank God for good parents. This has been a source of comfort and strength to me many a time since on this mission. I do not know how long I may remain in this country. It will depend upon future developments. From here I design going to Listowell, where, I have been prompted to feel, are some honest-hearted people. Stratford is rather a tough place for "Mormonism;" yet some honest-hearted people no doubt are there, could they only be reached. I have kept a pretty full journal, and may furnish you some articles after awhile.

To-morrow is conference. It would be pleasant to hear the instructions. This I cannot enjoy, nor do I feel bad about it. I am happy and contented in my labors, passing through varied experiences, all calculated to be a benefit to me if I try to profit by the lessons taught.

I view with pleasure the futile efforts of our enemies to injure our leaders, so far, and I pray God to continue His protection over them and Israel.

With kind regards I remain

Your brother,

W. H. SEEGMILLER.

## MISSIONARY LABOR IN THE SOUTH.

FROM a private letter, written by Elder Levi P. Helm, of Mill Creek, who is now on a mission to Virginia, we glean the following items:

"We are getting along the best kind—myself and three other brethren—their names are M. F. Cowley, F. A. Benson and Wm. W. Fife. I am traveling with Brother Cowley at present. He is a fine young man. He has the Spirit of God burning in his breast, and can preach as good as any young man I ever saw.

"We have had good success in our fields of labor so far. There has been thirty-five persons baptized, in our rounds, within the last four months. That is doing very well, I think, for young men.

"On Sunday, the 19th of October, we held a meeting at 11 o'clock, and had a splendid time. At 3 o'clock in the afternoon I baptized six, and we had another good meeting on the bank of the Creek, where we preached the gospel to the people. Then we all changed our clothes and had another good meeting at the confirmation. There was a large number of people present, and we took advantage of the opportunity and preached to them again.

"God has blessed us with His Spirit, in fact He always does, according to our faith."

KEEP YOUR PROMISE.—A boy borrowed a tool from a carpenter, promising to return it at night. Before evening he was sent away on an errand, and did not return until late. Before he went, he was told that his brother would see the article returned.

After he had come home and gone to bed, he inquired, and found that the tool had not been sent to its owner. He was much distressed to think his promise had not been kept, but was persuaded to go to sleep, and rise early and carry it home the next morning.

By daylight he was up, but nowhere was the tool to be found. After a long and fruitless search, he set off for his neighbor's in great distress, to acknowledge his fault. But how great was his surprise to find the tool on his neighbor's door-stone! And then it appeared from the print of his little bare feet in the mud, that the lad had got up in his sleep and carried the tool home, and gone to bed again, without knowing it.

Of course a boy who was prompt in his sleep was prompt when awake. He lived respected, had the confidence of his neighbors, and was placed in many offices of trust and profit.

If all grown people felt as this boy did, there would be a good many tracks of bare feet found some of our bright mornings, and what piles of tools and books would be found lying at their owners' doors.

ALWAYS remember, no one can delude you but yourself. Slander, satire, falsehood, injustice—these can never rob you of your manhood. Men may lie about you, they may denounce you, they may cherish suspicious manifold, they may make your failing the target of their wit or cruelty; never be alarmed; never swerve an inch from the line your judgment and conscience have marked out for you. They cannot, by all their efforts, take away your knowledge of yourself the purity of your character, and the generosity of your nature. While these are left, you are unharmed.



## SONS OF JUDAH.

WORDS BY J. L. TOWNSEND.

MUSIC BY WM. CLAYSON.

Far a-way the ships are flying, On to Pal-es-tine, Where the gentle winds are sighing O'er the palm and vine,  
 Hopeful hearts with joy are beating, On the land and sea; Happy, happy is the greeting, "Israel now is free."  
 Sons of Judah, hal-le-lu-jah! Home from many a shore; Great Jehovah now will love thee, Blest for-ev-er-more.

For a thousand generations,  
 Scattered far and wide,  
 In the power of broken nations  
 Judah has been tried,  
 Now, with outstretched arm and mighty,  
 From where'er they roam  
 To their holy, ancient city,  
 God has called them home.

Far away the ships are sailing,  
 On to Pale-tine,  
 Not a prophecy is failing  
 Of the seers divine,  
 Loud a prophet's voice is ringing,  
 On the land and sea,  
 While the ransomed still are singing,  
 "Israel now is free."

## Selected Poetry.

## GOD'S POWER IS EVERYWHERE.

There's not a thorn that points the rose,  
 Or decks the hly hair  
 Or streaks the humblest flower that grows,  
 But God has placed it there.

There's not a grass a single blade,  
 Or leaf or flower bud;  
 Where heavenly skill is not displayed  
 And heavenly wisdom.

There's not a tempest, dark and dread,  
 That roars the shivering air,  
 Or blast that sweeps o'er ocean's bed,  
 But heaven's own voice is there.

There's not a star whose twinkling light  
 Illumes the distant earth  
 And cheers the solemn gloom of night  
 But Father gave it birth.

There's not a cloud who's dews distill  
 Upon the parching clod,  
 Reviving every hill and vale,  
 But what is sent by God.

There's not a place in earth's vast round,  
 The ocean's deep area,  
 Where skill and wisdom are not found;  
 God's power is everywhere.

Around, beneath, below, above,  
 Wherever space extends,  
 There Heaven displays its boundless love,  
 And power with mercy blends.

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